THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Bear with resignation all troubles, remembering that after winter summer returneth, and after the worst storm comes calm."

No. 43, Vol. LXXI. Thursday, October 28, 1909. Price One Penny.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

DELIVERED AT THE EIGHTIETH SEMI-ANNUAL CONFERENCE, IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, OCTOBER 3RD, 1909.

IT is always a source of regret to me to see our sisters—sometimes aged sisters—under the necessity of standing at our meetings. I do not think that I ever saw the time when it would not be far greater pleasure to me to occupy a "standing seat" if, by so doing, I could give to a sister, a mother perhaps, the chance to sit down. I suppose the time will not come—we do not look for it to come, at least—when we shall be able to build large enough to accommodate all the Latter-day Saints.

The feeling that is in my heart, at this moment, is that of gratitude, of pleasure, and of hearty welcome to all the Latter-day Saints who have assembled here this morning to attend the opening session of our eightieth semi-annual conference. We welcome you, brethren and sisters, with all our hearts, and we sincerely pray and hope that the blessings of the Spirit of the Lord may rest down upon those, individually and collectively, who have left their homes and gathered here for the purpose of attending this general conference of the Church of Jesus Christ of Latter-day Saints. We thank you, as I know that the Lord will bless you, for the interest you manifest in coming together. We hope that our coming together, in this capacity, throughout this conference, may be attended with rich blessings and with abundant out-pourings of the Spirit of the Lord upon all the people; that our faith

may be strengthened; that our earnest desire to keep the faith may be increased in our souls; and that that overpowering desire may prevail, over all other thoughts and over all other desires, to serve God and to keep His commandments that, by His blessing and assistance we may be able as parents, as fathers and mothers in Israel, to bring up our children in the way they should go; instilling into their minds a knowledge of the truth, a love of the truth and for the truth, and an earnest desire, also, in their hearts to serve God and keep His commandments. We wish our children not only to believe, but to acquire the knowledge, which comes through obedience to the truth, that the Lord God Almighty has spoken from the heavens in the day in which we live and has revealed to man the true way of life everlasting. There is no mistake about it; this fact is not based upon the judgment or opinion of men; it is based upon the truth—truth that cannot be denied intelligently. Men may deny truth, through a wilful desire to do it, or through ignorance on their part, and they may reject the truth; but no man that lives can say of a truth that God has not spoken from the heavens to men in this latter day as He spoke to ancient prophets and inspired men, and revealed unto them anciently, and also in our present time, His mind and will, and His law. Men may say they do not believe it; but that does not make the truth of non-effect. Men may express their doubts about it; but the truth remains. Men may reject it; still the foundation of the truth is unshaken. Men may array themselves against it; they may fight it bitterly, as many have done from its incipiency; but still the truth remains unshaken and undisturbed—the truth that God did speak to His servant Joseph Smith, and did reveal Himself unto him; not only the Father, but the Son also. They did reveal themselves unto him, and they gave him commandments and their law, their gospel and their plan of life eternal; salvation temporal and salvation spiritual, salvation for the present and salvation throughout the countless ages of eternity. This plan contemplated not only salvation from sin and from the effects of sin here and hereafter, but exaltation, glory, power and dominion, that will come to the children of God through their obedience to the laws and principles of the gospel, that the Lord has truly revealed through the Prophet Joseph Smith. I want to bear my testimony to this, and I would say to this vast congregation, that as I believe in my own existence, I believe in the divinity of this latter-day work; as I know, and as I have reason to know, that I am here and that I live, so I believe and I have reason to know that God, my Father, lives, and that Jesus lives and that Joseph Smith was raised up of God to lay the foundations of this work; my whole hope of life, my all is staked upon this proposition, and I accept it with all my soul; and, having accepted it, I want, first of all—which is natural, and for entertaining which feeling I think you and all men will forgive me—first of all I want

those who are immediately associated with me, those who are bound to me by the ties of kindred love, to know the truth as I know it; I want them to feel it as I feel it; to love it as I love it. And I want to take that course in my life that, at last, I can be counted free from the responsibility of any of those associated with me in life going astray, falling by the way, turning from the light into the darkness, denying the truth or falling into transgression, or wandering from the right path. I have a fervent prayer in my soul, an earnest desire, that when I shall be called to give my last account, to the Judge of the quick and the dead, I may not be chargeable for the misdeeds of my children, for their wandering away from the truth, or for the falling into transgression, if they should do so, of any of my family. I do not want to be charged with it; I want to be free from this possibility. Next to them, I want my associates in life, my friends, my fellow-members in the Church of Jesus Christ of Latter-day Saints, to so live that they may love God with all their hearts—for that is the greatest of all the commandments—and that they shall love their neighbor as they love themselves, as far as it is possible for men, with the help of God, to overcome their selfishness and extend their love, their forgiveness, their interest and their charity to their fellowman. I want to see the people of God obedient to the Lord, obedient to the gospel, true to the faith, true to their covenants, true to mankind, true to one another and to the gospel of life and salvation; and in order that they may be true to these things, that they will prove it, and show forth their faith, their devotion and love for the principles of the gospel, in the manner in which they will rear their children and bring them up in the faith.

The Lord has blest me wonderfully. Sometimes, indeed almost always, I feel that no man in all the world has been blest more than I have been blest. I cannot express the gratitude I feel to God my Father, the giver of every good and perfect gift, for the inestimable and boundless mercies and blessings he has vouchsafed to me, his humble servant. So far, through my journey of life, I have had the joy and satisfaction of knowing as far as it is possible for me to know, that the Lord has put into the hearts of my children the love of God and the love of truth, as He has put it into my heart, and I thank the Lord for it with all my soul. I would to the Lord that every man, who is a father in Israel, could say as much for his children; and why can't they say so much? I want to tell you one reason why a few of them, at least, cannot do it, and tell the truth. It is because they love their children with a shallow and unreasonable love. They indulge them to the utmost limit, and they carry it to such an extent that, if a child of theirs should ask them, while it was incapable of protecting itself, for a razor or a deadly instrument, figuratively speaking, rather than disappoint the child or deny its request, they would put into its

hand an instrument of destruction. That is what they do, and that is what they are doing when they weakly yield to their foolish whims, and you mark my word, my brethren and sisters. There may not be many; God forbid that there should be many of us so unwisely indulgent, so thoughtless and so shallow in our affection for our children that we dare not check them in a wayward course, in wrong-doing and in their foolish love for the things of the world more than for the things of righteousness for fear of offending them. I want to say this: Some people have grown to possess such unlimited confidence in their children that they do not believe it possible for them to be led astray or to do wrong. They do not believe they could do wrong, because they have such confidence in them. The result is, they turn them loose, morning, noon, and night, to attend all kinds of entertainments and amusements, often in company with those whom they know not and do not understand. Some of our children are so innocent that they do not suspect evil, and therefore, they are off their guard and are trapped into evil. I do not like, and it isn't pleasant for me, to throw chips, so to speak; for I do not know what may come to me in the future. I do not know what sorrows may await me, in my children or in their children. I cannot tell what the future may bring forth; but I would feel, to-day, as though my life had been, in part, a failure if, at this moment, anyone of my children had thrown off their allegiance to their father or to their mother and taken the bits in their own teeth, so to speak, to do as they pleased in the world without regard to their parents.

There are things, in connection with this subject, that would not perhaps, be proper to speak of here, before a large and mixed congregation: but I want to sound a warning to the Latter-day Saints. The time has come for them to look after their children. Every device possible to the understanding and ingenuity of cunning men, is being used for the purpose of diverting our children from the faith of the gospel and from the love of the truth. Every species of organization is being formed, both in our midst and abroad, having for its object the express purpose of leading astray the children of the Latter-day Saints, because they can't reach their parents. This is their argument: "We cannot convert the adult Mormon people, but we may, perhaps, convert their children; we may lead away their children; we do not hope to lead away the old people." They can't do it, except it may be, now and then, a man or woman who never did know anything particularly about the gospel. These, only, are they who can be led away from the truth; and our children can be led away from their parents and from the faith of the gospel, only when they are in a condition that they know not the truth for themselves, not having been taught it, not having had a proper example before them to impress it upon their minds.

Sometimes good-hearted people are in the habit of joking a good

deal about sacred things, and there is scarcely anything that is held, by them, too sacred to speak lightly of it in some form. They do this in the presence of their children, and their children take advantage of it; and while they go but an inch, so to speak, their children go the full length. They see that their parents do not hold sacred things which are sacred; they joke about them and speak lightly of them in the presence of their children, at the very fireside of their own home. The children grow up to feel that even their parents, when under the influence of a jocular spirit, do not hold sacred those things that they call sacred. The parents joke about these things and speak lightly of them, and the children take advantage of it. I may be pardoned, since it is pretty well known everywhere, I believe, that I speak my mind if I speak at all, if I say to you, Mormon, Jew and Gentile, believer and unbeliever, present in this congregation; I would rather take one of my children to the grave than I would see him turn away from this gospel. I would rather follow their bodies to the cemetery, and see them buried in innocence, than I would see them corrupted by the ways of the world. I would rather go myself to the grave than to be associated with a wife outside of the bonds of the new and everlasting covenant. Now, I hold it just so sacred; but some members of the Church do not so regard the matter; some people feel that it does not make very much difference whether a girl marries a man in the Church, full of the faith of the gospel, or an unbeliever. Some of our young people have married outside the Church; but very few of those who have done it have failed to come to grief. I would like to see Latter-day Saint women marry Latter-day Saint men, and Latter-day Saint men marry Latter-day Saint women; and let Methodists marry Methodists, Catholics marry Catholics, and Presbyterians marry Presbyterians, and so on to the limits. Let them keep within the pale of their own faith and church, and marry and inter-marry there, and let the Latter-day Saints do the same thing in their Church; then we will see who comes out best in the end. This is the way I feel about it. There is nothing that I can think of, in a religious way, that would grieve me more intensely than to see one of my boys marry an unbelieving girl, or one of my girls marry an unbelieving man. While I live, and they will listen to my voice, you can depend upon it none of them will ever do it, and I would to God that every father in Israel saw it just as I do, and would carry it out just as I intend to do. Yet, we do not know what the future may bring forth. We know the past, and the Spirit of the Lord may manifest to men, and does manifest to us, to some extent, what the future will be. We can in part judge of things that will come to pass by the things we see and understand, for we can trace the effect or result from the cause. When we see that laxity prevails in the family circle, when men do not pray at home, when they do not ask their wives nor the children to pray with them, when they

treat lightly sacred things, when they joke and laugh about that which is most sacred, holy and most important to the welfare and happiness of men, when they do this before their children we may foretell what will be the result of it, eventually, with those children. You may foretell it almost as surely as you can tell that which has passed. The same causes, if pursued on the same lines, will produce the same effects in the future as in the past. We know what the past has done, and we may judge from the past what the future will bring forth.

Some of our people living elsewhere are in the habit of letting their daughters come to this city unprotected, to get employment, and it would be pitiable, indeed, to relate the consequences which sometimes result from that practice.

I did not expect to occupy very much time when I rose before you. My voice is not in very good trim for speaking, as I have been suffering for a short time with a cold; and I presume I am not doing myself any good, physically, by speaking as I am doing.

The brethren who will follow, through the conference, will be led by the Spirit of the Lord, I trust, in advancing and speaking upon those principles that will be profitable to the people. We expect them to talk about morality, about obedience to the laws of God and to the laws of men. We expect them to speak about home industry, for if any people in the world should believe in the propriety and necessity of home industry, it is the Latter-day Saints; and on the back of that, if there is a people anywhere in the intermountain region, or anywhere else, who have failed more completely in maintaining and supporting some kinds of home industry, than we have, I do not know them. However much we may believe in it, we have not patronized it as we should; we have neglected it and let it go to the wall. President Young started up industries, home manufactures, and urged this matter upon the brethren. Factories were started under the administration of President Young in this valley and to the north of us in Weber county, and in Provo, Springville, in Washington county—this side of St. George, and in Beaver. He was earnest about it; he saw the necessity for it, but nearly every one of those enterprises which he inaugurated, even to the manufacture of nails, in that early day, has gone to the wall. What for? Of course, eliminating the manufacture of nails (for a factory was established for that purpose), the industry of raising cotton, of spinning cotton, of manufacturing our wool products into cloth and into other things that are needful, every one of these institutions has gone by the board; because labor was a little higher here, and cloth could not be produced here quite as cheap, within a few cents per yard, as the shoddy that is produced in the east could be made and sent here. We preferred the shoddy to the real goods, and we bought the shoddy and wore it, and let home manufacture go to

the wall; and yet we believe in home manufacture. I wish we could produce here everything that is essential to our well-being—both for food and raiment and everything else, and I hope that the spirit of it will come upon us. I do not want to boast, but I want to tell you that I have the honor of wearing part of the last piece of home-made goods produced in Utah. I look about as well as some of you in your shoddy. (Laughter.) Of course, I may not be a judge of my appearance, and I can judge of yours; but if I may judge of my own appearance and my apparel, I have the opinion that my coat and vest look about as well as some that you wear, and mine are home-made. For the last forty years I have worn home-made goods, and I have paid just a little more than I could get shoddy for. I would have been glad to do this right along, year after year, rather than to see this home industry fall to the ground for want of patronage. Here is Brother Smoot, who has been engaged in the manufacture of woollen goods; he can speak from figures, he is more familiar with figures than I am. We want to make these valleys of the mountains teem with the products of our own labor, and skill, and intelligence. I believe it to be suicidal for us to patronize those who are at a distance from us, when we should and could go to work and organize our labor and produce everything at home; thereby give employment to everybody at home, develop the intelligence and skill of our children, instead of letting them hunt after these fancy occupations that so many young people desire above manual labor. The schools of the Latter-day Saints, and some of the state schools, are beginning to introduce manual labor. Some of our boys are learning how to make tables, chairs, sofas, bookcases, bureaus and all that sort of thing—all good as far as it goes; but if we want a mason to lay brick, we have got to look mostly to some man who has come from England or Germany or somewhere else to lay our brick. Why? Because our boys do not like to lay brick. If we want a good blacksmith, we must hunt up some foreigner who has learned the trade in his mother country, and who has come here with a knowledge of blacksmithing; we must find such a man before we can get blacksmithing done, because boys do not like to be blacksmiths. They don't like even to be farmers; they would rather be lawyers or doctors than to be farmers. This is the case with too many of our boys, and it is a great mistake. I hope the time will come when the children of the Latter-day Saints will learn that all labor that is necessary for the happiness of themselves and of their neighbors, or of mankind in general, is honorable; and that no man is degrading himself because he can lay brick, or carry on carpentry or blacksmithing, or any kind of mechanism, no matter what it is, but that all these things are honorable and are neccessary for the welfare of man and for the building up of the commonwealth.

(*Continued on page 682.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 28, 1909.

THE EIGHTIETH SEMI-ANNUAL CONFERENCE.

THIS issue of the *Millennial Star* is largely occupied by the opening address of President Joseph F. Smith at the recent General Conference of the Church in Salt Lake City. The big Tabernacle, the Assembly Hall and the grounds on which those buildings stand were occupied by great throngs of people from all parts of the country during the three days, October 3, 4, and 6, in which the general meetings of the conference were held. It was, as usual, a grand gathering of Latter-day Saints including representative men and women from the various Stakes of Zion and visitors from far distant points. The instructions given were chiefly of a practical character, were fully reported and will be published as customary in pamphlet form signed by the clerk of the conference. The magnificent choir, accompanied by the unsurpassed organ, contributed much to the enjoyment of the occasion. The spirit of the Lord was abundantly manifest throughout the proceedings, and the vast assembly was aroused to the necessity of living in accordance with the divine principles revealed through the Prophet Joseph Smith and his successors in this last dispensation. The splendid address by the President of the Church, which we publish, is worthy of the attention of all people, and especially of the Latter-day Saints, abroad as well as at home. We commend it to their careful attention. No unbiased person can read it without being impressed with the sincerity, Christian character and noble mind of the inspired leader of Israel in the latter days. Some of the instructions given, however, such as the establishment and encouragement of home industries, are more particularly applicable to the saints in their gathered condition, and are really essential to their temporal advancement and prosperity. The teachings on the subject of marriage are of universal application as well as those on the care of children, of temperance, of Sabbath observance, of general morality and of faithful compliance with the commandments and counsels of the Lord; they are adapted to the conditions of the saints everywhere, and should be received with full faith and determination to carry them into personal practice. The Eightieth Semi-annual Conference will stand on record among the most profitable, largely attended and thoroughly enjoyable

gatherings of the Latter-day Saints in the history of the Church. The various auxiliary societies held their conferences also, and there was a grand assembly of the priesthood to receive instructions. The general authorities of the Church were all sustained without a dissentient vote, and the vacancy in the First Council of the Seventies, caused by the demise of that faithful servant of God, Elder George Reynolds, was filled by the appointment of Elder Levi E. Young, a young man eminently qualified for the important position. He is a son of President Seymour B. Young, highly educated, a teacher in home universities, a missionary in Germany, and a writer and lecturer of renown. All the quorums of the Church are now complete, and its prospects are brighter than ever since its organization. The Lord is in it, and His people rejoice in His presence.

C. W. P.

A Sad Bereavement.—From the *Deseret News* we learn of the demise of Attorney Joseph T. Richards, an eminent lawyer of Salt Lake City, (son of Hon. Franklin S. and Emily T. Richards and grandson of the late Apostle F. D. Richards), who was stricken with appendicitis on the evening of October 4 and died October 11 after an operation performed in the hospital. He leaves a wife and three beautiful children, his parents, a brother and two sisters, and a host of affectionate friends. He was born at Ogden, December 8, 1871, and at a very early age entered the profession of law and achieved high honors. He was associated with some of the very foremost law firms of Salt Lake City, and was widely known as a practicing attorney of great ability, honorable and upright in all his dealings, reliable in character, kindly in disposition, and thoroughly versed in the theory and practice of the law. We sincerely condole with the entire family that has thus been deprived of one whose place cannot be filled in their hearts or in their homes. May God comfort them.

A New and Interesting Book.—We have just received a neat volume from the *Deseret News* Book Store, 6 Main Street, Salt Lake City; a copy of "John Stevens' Courtship," written by Sister Susa Young Gates (daughter of the late President Brigham Young), whose literary abilities have for a long time been devoted to the cause of truth, purity, righteousness, and the elevation of mankind, especially of her own sex. This work is a story relating interesting incidents attending what was known as the "Echo Canyon War," and much of it is really historical. Blended with the stirring scenes of the times referred to is an interesting tale of love and courtship as indicated by the title. It is attractive from the beginning to the finale, and will well repay perusal. It has been adopted and recommended by the Mutual Improvement Association Boards, as one of the books to be used in the reading

courses of those associations. This alone is evidence of its worth, but it will commend itself to every reader of its contents. The book comprises 385 pages, clearly printed on good paper, and handsomely bound in cloth. It can be obtained for one dollar from the publishers. We congratulate Sister Gates on her success in presenting so many historic details in such pleasant and striking form, which embodies the charm of romance with elevating principle and the narration of real events.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

(*Concluded from page 679.*)

I feel that I should not trespass much longer upon your time. The Lord bless this vast congregation. May peace dwell in your hearts: may you, indeed, find the rest in the gospel of Jesus Christ that will relieve you of the necessity of hunting for or longing to obtain something more than that which is good, more than that which you have. The ancient prophets speak of "entering into God's rest;" what does it mean? To my mind, it means entering into the knowledge and love of God, having faith in His purposes and in His plans to such an extent that we know we are right, and that we are not hunting for something else; we are not disturbed by every wind of doctrine, or by the cunning and craftiness of men who lie in wait to deceive. We know of the doctrine, that it is of God, and we do not ask any questions of anybody about it: they are welcome to their opinions, to their ideas and to their vagaries. The man who has reached that degree of faith in God that all doubt and fear have been cast from him, he has "entered into God's rest," and he need not fear the vagaries of men, nor their cunning and craftiness, by which they seek to deceive him and lead him from the truth. I pray that we may all enter into God's rest—rest from doubt, from fear, from apprehension of danger, rest from the religious turmoil of the world; from the cry that is going forth, here and there—lo, here is Christ; lo, there is Christ; lo, He is in the desert, come ye out to meet Him. The man who has found God's rest will not be disturbed by these vagaries of men, for the Lord has told him, and does tell us: "Go not out to seek them. Go not out to hunt them; for when Christ shall come, He will come with the army of heaven with him in the clouds of glory, and all eyes shall see him." We do not need to be hunting for Christ here, or Christ there, or prophets here and prophets there. There never was a time, perhaps, when there were more false prophets than there are to-day, when there were more visionary men or more false Christs than there are to-day. We get letters from them, and commands and threats from them, and admonitions and warnings and revelations from them, nearly every day. Our table is frequented by revelations from false prophets, from cranks and from

crazy men—some calling themselves Christ, some calling themselves "deliverers of Israel," some calling themselves "the one mighty and strong, who is to deliver Israel out of bondage." Some say, "I am Christ; come unto me." We have these letters—those that we have not destroyed—stacked up almost by the cord. Some of these false prophets, these men to "deliver Israel," and these foolish, unwise, unstable creatures, led about by every wind of doctrine, have risen right in our own midst, and there is no one that can get up some foolish idea, or start out proposing to organize a church of some kind, no matter what the inconsistency of his claims may be, but what he will find someone to follow him, somebody as foolish as he is, and who knows as little. To the faithful Latter-day Saint is given the right to know the truth, as God knows it; and no power beneath the celestial kingdom can lead him astray, darken his understanding, becloud his mind, or dim his faith or his knowledge of the principles of the gospel of Jesus Christ. It cannot be done, for the light of God shines brighter than the illumination of falsehood and error, therefore, those who possess the light of God, the spirit of revelation and the knowledge of God, rise above all these vagaries in the world; they know of this doctrine, that it is of God and not of man.

The Lord bless you. Peace abide with you: and, oh, may the fathers in Israel, live as they should live; treat their wives as they should treat them; make their homes as comfortable as they possibly can; lighten the burdens upon their companions as much as possible; set a proper example before their children; teach them to meet with them in prayer, morning and night, and whenever they sit down to partake of food, to acknowledge the mercy of God in giving to them the very food that they eat and the raiment that they wear, and acknowledge the hand of God in all things. This is our duty, and if we do not do it the Lord will be displeased, for He has said so. He is only pleased with those who acknowledge His hand in all things. Now, God bless you, is my prayer, in the name of Jesus. Amen.

MINUTES OF NORWICH CONFERENCE.

THE semi-annual Norwich conference was held in St. Stephen's Hall, Norwich, October 24th, 1909. President C. W. Penrose, Sister Romania B. Penrose, President John A. Horton and thirteen traveling elders were in attendance.

Promptly at 10:30 a.m. the meeting commenced, and the hymn, "Now let us rejoice," was sung. Prayer was offered by Elder Joseph S. Edward, followed by singing, "Be it my only wisdom here."

President Horton extended a hearty welcome to all present, and congratulated them upon having President Penrose, an apostle of

the Lord Jesus Christ, to instruct them. The labor and statistical report was read and the authorities, general and local, were sustained by unanimous vote.

Elder Robert D. Lowe counted it an honor to take the gospel to the nations of the world who are in spiritual darkness. II. Tim. 4: 3, was quoted to show that even in the Apostle Paul's day many of the people had turned away their ears from the truth. This beginning culminated in the death of the apostles, and the final extinguishing of the gospel light; but through the mercy of God we have the truth revealed in these last days.

Elder John A. Pitcher followed with a talk on the testimony afforded by the Bible, saying that if we speak not according to the law and the testimony we have no light in us. The gospel must be applied to our lives to benefit us. Bible teachings are useless if we do not practice them.

President Penrose discoursed on progression. "This life," said he, "is only a step in our existence. It was preceded by a spiritual existence, and will be followed by the life hereafter. All must learn the fundamental truth that happiness comes through doing what is right, and the gospel of Christ embraces the fulness of truth. To reach the highest stage of perfection we must follow our Lord who has reached the power of perfection and has pointed out the way for us if we will accept it. The idea of God as given in the prayer book was shown to be incorrect according to scripture teachings and good sense. Faith in a false God does not bring true religion. The thing is to get started right and then go on from faith to faith. There is no limit to progression, and the heights that can be attained by constant right-doing are beyond the present comprehension of man.

At 2:30 the hall was well filled during the two hours' service. In addition to the regular opening exercises the sacrament was administered by Elders William G. Jay and William A. Newsome.

Elder E. M. Perkins explained what is meant by an unchangeable God. The plan for the redemption of man is the same in all ages. Enoch and other prophets lived lives of righteousness. By accepting the Lord as their guide, and by His Spirit and in that way only can we know the truth. He added his testimony to the truthfulness of the gospel.

Elder Thomas Edgley said his testimony had been strengthened by coming into the mission field. The necessity of obedience was proven from the Scriptures. A love for the Savior will impel us to do works of love, as seen in the earthly family where respect for parents exists. Satan is striving in all ways to entice men to do evil, but we have the promise of the Comforter, which is the Holy Ghost, to guide us in the strait and narrow way if we will repent and be baptized.

Sister Romania B. Penrose gave an instructive talk on woman's filling her proper place in life. The Prophet Joseph Smith estab-

lished the Relief Society for the upbuilding of the sisters and afford opportunity for advancement by instructions that could not be received in a mixed public meeting, and that they might learn to work in organizations as the brethren did, as well as to succor the poor and the needy. There the mothers can receive instruction in the best methods of training their children, who are God's heritage to us and we shall be held accountable for their proper training. They should become acquainted with the Church works. The mothers have most to do with the children and a truth implanted by them will be effective in the future. With the Latter-day Saints salvation means more than self, to be complete it must include the family. The subject of proper conduct was briefly treated, and the benefit that comes from overcoming the desire to speak evil of another was shown.

Sister Edith Ninham sang a sacred solo.

President Penrose spoke of the sacred ordinance of marriage for time and eternity, and the necessity of authority to administer in all the ordinances of the gospel. When Eve was given to Adam they were married for eternity, for death was not then suffered. Sin brought death, but it did not sever the bond of marriage, and at the resurrection Adam and Eve as man and wife will stand at the head of their numerous posterity. The Doctrine and Covenants was quoted to show the stand taken by the Latter-day Saints with regard to parents who neglect to teach their children the gospel.

At 6:30 the hall was filled, many strangers being present.

President John A. Horton declared he knew the gospel of Jesus Christ to be true and for this reason he had left his home and loved ones to preach it. There is only one gospel. Paul preached it to the Gentiles and Peter taught it to the Jews. The plan of salvation given in the words of the Apostle Peter, "Repent and be baptized," was the way then and it is the way now. God is unchangeable and so is His gospel. The conversion of the Apostle Paul was cited to make clear the fact that all must submit to the same plan; that even the ministration of angels or the voice of the Savior does not exempt us from the established rules.

Elder L. V. Toolson gave a report of the Ipswich branch and then spoke of the apostacy. That it had been universal was shown by a comparison with Christ's teachings and those of man. Every evidence of apostacy is given by the teachings of the outside world and the teachings of "Mormonism" are strong evidence that the stone cut out of the mountain as spoken of by the Prophet Daniel is fulfilled in this great latter-day work. Many people refuse to believe the Prophet Joseph Smith because the plates containing the history of the ancient Americans are not on exhibition, but at the same time they believe that God wrote on the tablets of stone given to Moses when there are no witnesses and the tablets are not in existence.

A quartette, composed of Jennie Cannell, Aggie Blythe, Elders Thomas Edgley and Thomas E. Taylor, Jr., rendered the song, "Jesus, lover of my soul."

President Penrose delivered a discourse on revelation. Spoke of the notion held by the world that God has ceased to speak to men, and that the Bible contains all of His revealed word. The mode of "calling" ministers was compared with the calling of Abraham, Moses and others who received Divine authority. The early Christian Church did not have the New Testament, but they did possess that which was better than ancient writings, that is, the power that makes scripture. The idea is not held by the Latter-day Saints that there is no truth or goodness in men who do not believe as they do. They believe in accepting all truth, whether it comes from Jew or Gentile, and all who work righteousness will be rewarded according to their deeds. Spoke of the great preparations being made to receive King Edward, and commended the people for it but advised them to prepare for the great King, even Jesus Christ, who shall come to rule and reign over all the earth. The saints were exhorted to remain firm in the gospel and not let the sneers of the wicked draw them away from their duty.

Directly after the evening meeting the sisters met with Sister Penrose in one of the adjoining rooms and received special instruction regarding Relief Society work and the duty of mothers.

Monday evening, October 26th, a social was given. An impromptu program was rendered, and a general good time enjoyed, refreshments not being forgotten.

Saturday evening the elders of the conference met in general priesthood meeting with President Penrose, where the reports for the past six months were read, instructions given, and questions answered.

We all unite in saying, God bless our president, that he may go to other conferences and upbuild them spiritually as he has us.

THOMAS E. TAYLOR, JR., Clerk of Conference.

FROM THE MISSION FIELD.

Grand Concert in London.—For the benefit of the Prince of Wales Hospital a grand concert was given Saturday evening, the 16th inst., at "Deseret," South Tottenham, London, by the elders and friends of the London conference. An appreciative audience of several hundred listened to a high class programme, and the universal sentiment of the many non-"Mormons" present was that the Latter-day Saints are an honest, charitable, progressive people. This concert was the means of reaching many influential Londoners, and did a great amount of good. A handsome sum was realized for the good of the Hospital.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home to-day per s.s. *Megantic*: From Great Britain—Hyrum Ricks, William S. Bassett. From Scandinavia—Joseph H. Peterson, J. C. Christofferson, P. P. Skrivers. From the Netherlands—J. A. Allen, Charles T. Hyde. With the company were thirty-three emigrants in charge of Elders J. C. Christofferson, William S. Bassett and Charles T. Hyde.

Baptisms.—On October 15th, at Leicester (Nottingham conference), two candidates were baptized by Elder J. H. Barker.

A baptismal service was held at the Corporation Baths, Aberdeen (Scottish conference), Sunday October 24th, 1909. Four candidates were baptized by President J. G. Johnston.

Arrivals.—The following named missionaries for the European mission arrived October 21st, 1909, per s.s. *Megantic*: Percy L. Labrum, Meadow, Utah; Charles E. Price, Charles J. Parry, Elijah Davis, James W. Fitches, Thomas H. Morrison, Jr., Joe W. Nowlin, Lawrence Clayton, Axel Fikstad, Raymond J. Ashton, Leslie H. Saville, Salt Lake City; Robert M. Campbell, Benjamin A. Wilson, Clyde T. Greenwell, Parley J. Carver, A. Bakker, Ogden, Utah; William E. Mitton, John C. Widmer, Edwin S. Smith, Logan, Utah; Arthur Kidman, Mendon, Utah; William Thurgood, Eureka, Utah; Samuel L. Bleak, Kline, Colorado; Henry J. Shepherd, Charles R. Collings, Paris, Idaho; George Williams, Treasureton, Idaho; Charles B. Petty, Rockville, Utah; William W. Owens, Willard, Utah; John R. Walsh, Farmington, Utah; Hyrum L. Hochstrasser, Haden, Idaho; Orange A. Olsen, Erastus P. Rasmussen, Castledale, Utah; Joseph Thorpe, Jr., Pleasant View, Utah; John H. Wittmer, Santa Clara, Utah; George W. Flamm, Rexburg, Idaho; Earl Ballantyne, Ogden, Utah; Lorenzo Jensen, Geneva, Utah; Andrew Funk, N. Claudius Holst, Brigham, Utah; Junius M. Sorenson, Lago, Idaho; Charles J. Johnson, Lindon, Utah.

Appointments.—The elders who arrived for the British mission, October 21st, have been appointed to labor in the following conferences: Elijah Davis, James W. Fitches, Irish; Percy L. Labrum, Henry J. Shepherd, Charles B. Petty, London; Arthur Kidman, George Williams, Norwich; Clyde T. Greenwell, William Thurgood, Sheffield; Charles E. Price, Robert M. Campbell, Bristol; Charles J. Parry, Charles H. Morrison, Samuel L. Bleak, Leeds; William E. Mitton, Manchester; Benjamin A. Wilson, Grimsby.

Successful Socials.—Elder A. LeRoy Taylor and his mother, Sister Nellie C. Taylor, were tendered a farewell social on the 9th inst., when a number of saints and friends gathered in St. Stephens

Hall, Norwich. Elder Taylor has labored in the Norwich conference twenty-six months, acted as clerk of the conference for more than a year past, and has discharged his duties satisfactorily to all concerned. After a pleasant program had been rendered, suitable presents were given the parting guests as tokens of the esteem in which they are held in this part of the Lord's vineyard. Elder Taylor and his mother sailed on the s.s. *Cedric*, October 16th.

A very enjoyable social party was given on Friday, October 8th, at the saints' meeting-room, Liverpool, in honor of Elder Ralph H. Ludlow, on his departure to Zion after having filled a successful mission in this country for two years (thirteen months as a clerk in the Liverpool office), and receiving an honorable release. The entertainment consisted of songs, recitations, speeches, sentiments, etc. President C. W. Penrose acted as chairman, and the hall was filled with friends of Elder Ludlow, who was presented with a very fine silver-mounted umbrella, suitably engraved. He sailed on the s.s. *Celtic*, for New York, Saturday, the 9th inst., accompanied by Elder George A. Parry, who had also filled a two-years' mission in this country, serving as a traveling elder in the Liverpool conference to the full satisfaction of his associates and those who presided over him.

On Saturday evening, October 16th, the members and friends of the Blackburn branch gave Elder C. E. Goaslind a farewell party. A good program was given, and during an interval fruit and nuts were served. Our departing friend was the recipient of some handsome presents as tokens of remembrance and respect.

On the evening of Thursday, October 14th, 1909, a very successful social gathering was held at Ipswich (Norwich conference), in honor of Sister Carsey and family, prior to their departure to Zion to join her husband. A very interesting program was rendered, after which refreshments were served. The remainder of the evening was spent in social amusements. Sister Carsey and family have been a great help to the Ipswich branch, and we regret very much to have them leave us. Their home has been open for the elders to hold meetings in for many years. We wish them Godspeed on their journey across the water, and hope they will remain faithful and continue their good work in Zion.

CONTENTS:

Discourse by President Joseph F. Smith 673
Editorial: The Eightieth Semi-annual Conference 680
Minutes of Norwich Conference ... 683
From the Mission Field 686

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.